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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

The Holy Prophet Mohammad

It is related by Abdullah that he asked the Holy Prophet as to which act was the most pleasing to God. The Holy Prophet replied, "Prayer at its proper time." Then he asked which act was the most pleasing to Him next to prayer at the proper time, and the Holy Prophet replied, "Good treatment towards one's parents." When Abdullah asked again which act was the most pleasing to God after these two, the answer was *Jehad*.

* * *

It is related from Abu Horairah that:

A man once came to the Holy Prophet and asked who had the greatest right upon him for kind treatment and faithful service. The Holy Prophet replied: "Thy mother."

"Anyone else besides her?" the man inquired; and the Holy Prophet gave the same reply again.

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A third time the man asked, "Anyone next to her?" But a third time the Holy Prophet replied: "Thy mother." *Bokhāree*

Malfūzāt-i-Ahmad[1]

May 20, 1901

A letter was received from someone in which the writer said that they were building a mosque, for which he requested a subscription from the Promised Messiah as a token of his blessing for the enterprise. In this connection the Promised Messiah said:

We can give something and it is not a very great thing. But how can we take part in building this mosque when we ourselves have here some projects of the utmost importance in hand as compared to which things of the kind seem little more than extravagance. The mosque which God is building here, this same being the *Masjid-i-Aqsā*, it comes foremost in necessity and urgency. You should merit your reward with God by sending subscriptions for it. Our friend is he who listens to us, not he who sticks to his own inclinations and ideas and whims.

Hazrat Ahmad continued:

A man once came to Hazrat Imām Abū Haneefa and requested a subscription for a mosque under construction. Imām Abū Haneefa asked to be excused, but the man pressed him and said that he did not want any big sum, only something as a token of his blessing. At last Imām Abū Haneefa gave him a small coin—may be the equivalent of a two-anna bit. In the evening however the man returned and said that the coin was spurious. Imām Abū Haneefa was greatly pleased to hear this. "That is very good", he said. "Truth to tell, I was not inclined to give anything at all. Already there are a great many mosques, and it seems extravagant to build more."

The conversation was upon the marvellous, powerful, and profound discourses flowing from his pen,

1. Translated from *Malfūzāt-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Ry. Auditor, Lahore.

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by the grace of God, in support of Islam. The Promised Messiah said:

When we wrote the treatise to be read in the great inter-religious conference known as *Dharma Mahotsū* I happened to be in extremely poor health, and the time left was very short. In this state of indisposition we dictated the monograph from our bed. When it was read out to friends, one of them expressed dissatisfaction with it because he thought that for a great inter-religious conference, attended by profound scholars, the treatise was not an adequate presentation and in comparison with other papers read there it might turn out to be rather unimpressive.[2] The Almighty God informed us however that this monograph would remain the best paper read in the conference; and such, in fact, it actually proved to be. When it was read in the meeting, the audience, as with one voice, there and then admitted that the honours of the conference had remained with Islam in whose support such a beautiful paper had been produced.

The case of our friend who was dissatisfied with the monograph at first may be likened to a man who once had occasion to go to Delhi. One of his friends requested him to bring for him a bottle of some good perfume from a certain famous shop. When the man visited that shop he found it full of scents of a hundred kinds, and the air heavy with perfume, and people purchasing *atr* according to their requirements. He too made his purchase, but was disappointed to find that the bottle given to him did not appear to have any fragrance. He therefore ventured to draw the attention of the perfumer to this fact. He said: "This bottle of *atr* is to go a long way from Delhi, and people would come to see it as a thing to be wondered at, but the perfume which you have given me does not seem to be anything outstanding, and I am afraid your reputation would suffer when people would see it." "My friend, do not worry

2. This gentleman was Kh. Kamal-ud-Din, later one of the leaders among the seceders of the Lahore group.

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on that score," replied the perfumer, "but take away with you the bottle I have given you. You need not fear that it is an inferior kind of perfume for you would realise its worth yourself after you have walked out of this shop." So the man paid his bill and started on his way back, carrying that bottle with him. And so strong was its fragrance that all who passed that way after him felt it clearly and wondered at its excellence.

It was submitted to the Promised Messiah that some people objected that the use of ال with the word Qadian in his Revelation was wrong.[3] Hazrat Ahmad replied that its use in this Revelation was quite correct. In the first place there were some other places too similarly named and therefore the use of ال with Qadian was correct. Secondly the original word was Qazian, of which Qadian was a corrupted form. The name Qazian (literally, pertaining to the judge or judges) contained in it a prophecy that here would be born the man who would become the "Arbiter" (حكماً عدلاً). The use of ال is to preserve this latent inherent significance.

3. The words of this Revelation are:

انا انزلناه قريبا من القاديان ۔

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THE MOSQUE AND THE CHURCH

By Qazi Mohammad Aslam, B.A. (Cantab.)

I

Muslim institutional worship has often been described admiringly by non-Muslim observers, who have freely admitted its impressiveness and its appeal.

In *the Preachings of Islam* Sir Thomas Arnold relates from Goldziher the story of a distinguished Jew, Said *b.* Hasan, who visited a mosque on the bidding of a dream and became a Muslim. The rows of worshippers appeared like angels to him. When he saw the preacher (it was a Friday prayer) a deep feeling of awe fell upon him. The sermon over, the prayer began, he felt mightily uplifted and a voice within him seemed to say :

> If God spake twice unto the people of Israel throughout the ages, verily he speaketh unto this community in every time of prayer.

The simplicity and unostentatiousness of the Muslim worshipper have also impressed Christian observers. Dr. G. A. Lefroy, once Bishop of Lahore and Metropolitan of India, writes in *Mankind and the Church* (I take the quotation from Sir Thomas Arnold's book) :

> Wherever one may be, in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of Pharisaism or parade, quietly and humbly leaving whatever pursuit he may be at the moment engaged in, in order to say his prayers at the appointed hour. On a larger scale, no one who has ever seen the courtyard of the Great Mosque at Delhi on the last Friday in the fast-month (Ramazan) filled to overflowing with, perhaps, 15,000 worshippers, all wholly absorbed in prayer, and manifesting the profoundest reverence and humility in every gesture, can fail to be deeply impressed by the sight, or to get a glimpse of the power which underlies such a system ; while the very regularity of the daily call to

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prayer, as it rings out at earliest dawn, before light commences, or amid all the noise and bustle of the business hours, or again as the evening closes in, is fraught with the same message."

In Muslim surroundings the sight is very common but only outsiders unfamiliar with a similar sight in their own surroundings could have pointed out the impressiveness of Muslim worship. One's only regret is that under the influence of Christian fashions, the old unassuming habit of prayer, particularly its social part which, I think, is its real part, tends now to disappear. It has certainly disappeared from the educated—that is to say, the wealthy Westernised—classes. The poor individually and communally still keep the habit. At Qadian, however, the nerve centre of the new life of Islam, one may see this great institution reinstated in its old simplicity and power. Here the *Azan* is heard from the many mosques which even this small town contains at all the appointed hours, early in the morning before light becomes visible, then twice in the day, then at sunset and last of all at bed-time. In the mosques at all the appointed hours one may see the busiest, the most important and the most eminent members of society congregating unceremoniously with the humblest coolies and fakirs for the worship of God. One may also see here at Friday congregations the phenomenon of a whole town at prayer following the Imam in all the prescribed postures and movements with an earnestness which has ever distinguished a congregation of the faithful. Here also during the annual *Jalsa* one may see what real mass-worship in Islam can be—literally many thousands of worshippers,—knights, nawabs, learned men, distinguished members of the professions—standing shoulder to shoulder with their humbler brethren, clerks, coolies, illiterate peasants, all one and supplicating their God together.

II

Christian observers have held up the marvellous appeal of Muslim worship as one of the principal causes of the attraction which Islam has for non-Muslim entrants. And they are right.

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But every religion and every religious teaching is something organic. Its creed, its institutions, its ordinances, practices and traditions are related together as parts of an organism. These cannot be separated from the religion to which they belong and grafted elsewhere, just as no large part of an organism can be cut up and grafted on another organism. If you must have the part you must have the whole. If anybody would admit and admire the superior appeal of Muslim worship, he must admit and admire the superior appeal of Islam and whatever it stands for and teaches. If he would not, he only tries to escape what is to him a disconcerting truth.

And Muslim worship *is* superior, much as Muslim religion *is* superior.

I had occasion, the other day, to discuss this with a Hindu friend. He began by jesting about the futility of prescribed movements, of praying in one way, and not just as one liked. I told him that movements, hours and so on had to be prescribed because it was important to conserve the habit of prayer on a social scale, to make everybody respect it and take part in it. Of all religions, Islam had taken the utmost care to institutionalise religious duties. It had done so in order to protect these duties from falling at the mercy of individual will and weakness. Non-Muslims admire at heart this institutionalisation of worship as of other things in Islam, but conceal their admiration, from themselves and from others, by calling it regimentation. But these are days of regimentation and even this description thas lost its bad odour. If religion is good, the only way to conserve it is to organise it on a social scale, prescribing minimum duties for all and special duties for those who are capable and willing. Those who care for religion, therefore, must care for its institutionalisation. Little wonder, every now and then efforts are made by non-Muslim societies to promote and organise mass worship among them.

But as I have said, you cannot have mass worship without the other things it entails. You cannot have it without a mass outlook, a truly democratic outlook,

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which regards all human beings—the high and the humble—as creatures of the same Creator all equally important. Nor can you have mass worship—the emphasis being on both *mass* and *worship*—without a genuine and living faith in an ever present God ; it must be faith, not prejudice, nor what is called good form. If Islam only has produced a really impressive institution of mass worship, it must be said that Islam only has produced the outlook and the faith which are necessary conditions of it.

III

While there are Christian observers who admire Muslim *worship* but treat it as though it could be separated from the teaching which has produced it and the teacher who by precept and example established it, there are Christian observers who wish to admire the mosque, the *place* of Muslim worship, but treat it as though it could be separated from the institution for which it only provides a home.

Dr. Robert S. McClenahan, former Dean of the American University at Cairo, now retired, writing in the latest issue of *The Muslim World* holds a comparison between the mosque and the church as homes of worship, the way they are generally situated, used and managed, their interiors and the nature of the appeal made by the two. The comparison is favourable to the mosque and unfavourable to the church. On the situation of the mosque, for instance, he writes :

> The mosque is located in the midst of the town or village, convenient and directly accessible to all as the multitudes come and go in their daily life. The very function of the mosque is thus indicated ; it is a *masjid*, in any case, that is, a place for adoration.

On the simplicity of the mosque :

> There is no elaborate setting of chancel, choir, altar, screen, confessional, baptistry or even pews, all of which the Muslim would put far from him as distracting and unreal. There must be no image or picture of angel or saint ; no vestments, no sacerdotalism, no ministration, no clergy robed or mitred ; nothing must separate the worshipper from communion with Allah. There must be no choir, soloists or

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> organ, no processional of dignitaries, no collection, no eucharist or other sacraments, other than the correct observance of traditional ritual, postures, prostrations and words which have come to the Muslim from the founder of his faith.

The comparison is both interesting and true. So the London Mosque at Southfields when it was opened in 1926 was described by press reporters as Muslims' *bare* place of worship. The emphasis on prescribed words in Muslim worship, however, may be understood in an exaggerated sense. There certainly are prescribed words for all postures and prostrations. But in between there are intervals—and these may be prolonged—during which the worshipper may pray in his own words. Also, there are voluntary prayers at other than the prescribed hours which, if said by rising after midnight, earn special merit. The Muslim institution of worship also provides for concessions to meet physical and other disabilities and these speak of the wisdom which characterises the institutions of Islam. Even so, Muslim worship *is* well regulated, but those who think it is too highly regimented—what would they say of Christian worship?

On the decorum, order and seriousness of a mosque:

> Decorum, order, democracy, concentration on the purpose of the moment, the cultivation of Muslim piety; all contribute to making the place and the Quran, its vital factor, sacrosanct. Once the Muslim has set his face towards the *masjid*, the place of prostration, he cannot be, he will not be, drawn aside to anything else, or have his attention distracted from the object and process of his devotions. Christians often go to church for some other purpose than worship; the Muslim does not. He is there for the deep seriousness and meditation, to bind himself nearer to Allah.

These comparisons in spite of one or two saving clauses are entirely favourable to the mosque; for, Dr. McClenahan concludes clearly by asking:

> How wise it would be for Christians to offer to Mohammadan peoples something in the way of place of worship radically differing from the customary church, divested of the appointments of buildings, priestly offices, and, to the Muslim, entanglements of the whole ecclesiastic set-up.

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IV

But if, as it seems, this is an attempt to acclimatise Christianity to Muslim lands, it is very pathetic. It is pathetic because it amounts to proposing not a change of diet or habit, but a change of stomach, a surgical substitution. Such an extreme step, which entails the danger of almost certain death, nobody would recommend for mere acclimatisation. When acclimatisation is difficult, it is wise to withdraw outright from the forbidding climate. We have an example in India. The normal Christian worship is being found to be unsuitable to Indian sentiment and Indian traditions. So Christian worship is being modified and the modifications proposed are so radical that many people—including devout Christians—are asking whether those who propose them do not wish to proclaim the end of Christianity in India.

This learned and experienced Christian worker would have two kinds of churches, one for Muslim, the other for Christian lands. But when Muslim converts multiply and spread to Christian lands would they not ask for their mosque-like churches again? And if all churches must ultimately be altered to become like mosques, why not let them submit to the alteration right now? Surely that would give Christian worship a sense of unity, and cohesion, and after all what is found to be good and suitable in the lands of indefatigable worshippers like Muslims may be found to be good and suitable everywhere.

The point is that religious institutions are organic with the religion to which they belong. They go with the religion which has produced them. The Christian church is organic with Christian worship and Christian worship with Christian religion. So the Muslim mosque is organic with Muslim worship and Muslim worship with Muslim religion. A comparison between the mosque and the church must apply equally to the religions which have produced them. If the mosque is superior to the church, it would be amazing if anybody refuses to admit that Islam is superior to Christianity.

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WHAT IS INDIA FIGHTING FOR ?

By Swami Dharma Tiratha, M.A., LL.B.

[Reproduced from a pamphlet kindly sent by the author for this purpose].

Britain and her Allies were asked again and again, what they were fighting for. "For Victory," said the Imperialists. But the answer satisfied nobody. It failed to enthuse even the British people. The goal of victory had to be further elucidated. "A New World Order" was the elucidation offered. But high-sounding words alone can convey no consolation or hope. A clarification of the issues was insisted on. People wanted to know the contents of the New Order. Therefore further explanations followed. The process of searching of hearts has not ended. The warring nations cannot wait till restoration of peace to consider the problems of post-victory reconstruction. The best brains all over the world are engaged in thinking and planning for the future.

India too has been fighting her battle for many years. If we ask ourselves what we are fighting for, shall we be satisfied with the answer "For Freedom"? Indeed we are fighting for freedom. But every Indian has a right and a duty to know what freedom means and what use freedom would be put to. Some Hindus said that they would have Rama Raja in Hindustan. They pointed to the mystic, unknown past, and thought that the light was hidden in that darkness. Some Muslims too looked back to by-gone days. They saw a different light. They heard the call of the Khilafat. The vision of Pakistan rose before their eyes. Does America or Britain or Germany or Japan turn to past ages for inspiration regarding the New Order? Indeed no. They aspire for something really new and not a revival of dead traditions. Can India alone of all the countries of the world hope to go

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forward by looking backward? It would be a disaster to think so. India needs a New Order more than any other country. We must plan for it here and now in the very thick of the fight. The world has a right to ask us what we are fighting for.

May we venture an answer? India too is fighting for a New Order under which there shall be Freedom, Unity, Prosperity and Peace.

Freedom

Most political fighters mean by freedom the liberation of the country from the yoke of foreign subjection. No doubt it means that. It means also much more—immensely more than we have cared to admit all these years. We require greater courage to know the truth and face it when known than to fight an alien intruder. Domestic subjection is no less soul-crushing than foreign domination. It is not only the country that has to be liberated but also the people in the country. Indians must have freedom if India should be free. What does this mean?

(1) Every Indian should be a free-born citizen. When one is born into the thraldom of predetermined caste with one's status and rights fixed unalterably, one is no better than a born slave. In no free country in the world are men and women subjected to hereditary humiliation and bondage as under the caste-rule. Freedom will be a myth so long as our people are condemned to caste and clan restrictions.

(2) Every Indian must be free to live the life of a free citizen, free to live together, work together, eat together and associate with fellow-citizens in all legitimate ways as in the free countries of the world. Enforced untouchability, insulting exclusiveness, denial of the elementary liberties of eating and marrying according to one's discretion are all negations of true freedom.

(3) Freedom of belief is the third essential right of a free people. Every Indian should be absolutely

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free to believe in any religion, and to embrace or give up any religion. Neither the State nor society shall interfere with this highest of all freedoms, freedom of thought and spirit.

(4) Freedom to rule ourselves should be a means to and an expression of the above freedoms in an ever-increasing measure.

Unity

All true freedom will seek fulfilment in a world of fellowship, common economic and moral values, common national aspirations, and mutual love, understanding and co-operation with one's countrymen. National unity means at least two things: (1) a common motherland, a national home, and love of that home; and (2) a common citizenship or brotherhood of members of the common home-land. Common citizenship implies common laws and equal rights and opportunities irrespective of race, religion or sex. It would be utterly foolish of us to preserve 'Hindu Water' and 'Muslim Pani', 'Hindu Abadi' and 'Muslim Abadi', Brahman Restaurants and Non-Brahman ones, cloistered[1] womanhood and segregated Harijans and other nightmares of disunion and discord while striving for national unity. National unity can be satisfied only by full social companionship at home, in the temple, in the village, in business and administration and wherever two citizens meet. Untouchability means for the Harijan banishment from society and civilisation. Caste is nothing short of social vivisection of the Hindus, and it inevitably brings about communal vivisection of the people into Hindus, Muslims, Christians, Sikhs and others. These must logically lead to political and territorial vivisection like Hindustan, Pakistan, Dravidastan and so forth. If you want to prevent the vivisection of India into Hindu India and Muslim India, you have to abolish all social,

1. It should be noted that Islam gives to women as human beings the same rights as to men, but with an eye on nature it places her activities in life in general in a separate sphere—Ed.

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sectarian and communal vivisections and establish a Brotherhood of Citizens.

Prosperity

India is fighting also for prosperity. Her economic poverty is proverbial. Her educational backwardness is colossal. The dirt and disease of her millions of villages have assumed tragic proportions. How can we prosper unless we co-operate in a spirit of love and brotherliness, and attack the evils and solve the problems that face us to-day for the good of every citizen and all citizens? Organised, united, country-wide efforts alone can redeem the nation and bring prosperity. Neither socialism, nor democracy, nor righteousness can thrive where there is no *esprit-de-corps* among the people. With freedom and unity alone we can think and plan for a New Order free from disease, ignorance, poverty and exploitation. Without social freedom and unity, inspiring patriotic co-operation and sacrifice, the future can only be as dark as the present.

Peace

India yearns for peace within and peace without. She has neither now. At home the castes and communities are engaged in petty quarrels, sacrificing wider national interests. When our very existence as a nation is being threatened, are we not dividing ourselves into hostile camps and parading the country with slogans of communal hatred and war cries of Hindustan and Pakistan? No country in the world has had to pass through so many centuries of invasions, warfare, slaughter and internal conflicts as India. No country needs the message of love and peace between community and community, and religion and religion more than present-day India. The rivalries and recriminations which are crystallising into country-wide organisations and associations for suicidal warfare must be ended. We have long neglected the constructive work for love and peace within the country. With 400 millions of humanity restless and defiant, how can there be peace in the world? India's weakness and discord are an open invitation to aggressive nations. It

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might have been Greece or Britain in the past. It may be the turn of Germany or Japan hereafter. Unsettled India would be a danger to world peace.

The Truth

The Muslim loves India no less than the Hindu. The Muslim yearns for freedom and unity as fervently as others. But for him in India there has been an all-round disappointment in the past. After a thousand years of neighbourly existence, the two communities are mutual untouchables. After many centuries of glorious Hindu civilisation, the low castes and Harijans see utter despair and damnation within the Hindu fold. How can these ever dream of a common nationality and common citizenship ? Hindus and Muslims, Brahmans and non-Brahmans began the present fight for freedom in a spirit of comradeship. They marched along together. But as they neared the goal, as political consciousness awakened, as they examined themselves and began to peep into the future, as they started picturing the vision of Free India, the unbridgeable differences of caste, creed and untouchability frightened some of them. United, brotherly existence seemed to them a Himalayan impossibility. They stopped the common pilgrimage, retreated to their communal homes, abandoned the national ideals and gave back their allegiance to castes and creeds. Communalism is nothing but frustrated nationalism. If the Hindus and the Muslims and the other communities of India could feel that they can attain a common Indian citizenship with freedom to associate, to live together, work together and love one another as freely as the free peoples of the civilised world, without the insults of caste and the exploitations of religion, who would want a Hindustan or Pakistan or vivesection of India ? A non-political movement for nationalising social life and realising a true brotherhood of citizenship irrespective of race, religion or sex is the crying need of the moment to retrieve the failure of mere politics to unite the people of India for the struggle for freedom, unity, prosperity and peace.

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INTER-RELIGIOUS FELLOWSHIP.[1]

(From the Islamic point of view).

By Maulvi J. D. Shams, H.A.

As a prelude to my subject, I would like to say that the ultimate object of human life according to the Quran is that man should be a perfect manifestation of the Divine Attributes. To this effect the Holy Prophet of Islam has said, "Develop in you the qualities which are akin to the Attributes of God." In view of this object the opening chapter of the Quran begins with the four Attributes of God without the manifestation of which no man can reach the highest stage of spirituality. It runs thus: "All praise is due to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the day of Judgment. Thee alone do we worship, *i.e.*, it is our sincere desire that we may be the perfect manifestation of Thy Attributes. Thee alone do we ask for help. Guide Thou us on the right path, the path of those on whom Thou hast bestowed Thy blessings."

The four attributes mentioned in these verses are as follows:

1. The first attribute is Rabbul-'alameen, which literally means Creator, Developer and Sustainer of all the worlds. It signifies that God is not only the Creator of all things but it is He who develops them by degrees to the highest stage of perfection and sustains them at every stage.

2. The second attribute Rahman according to the Quran signifies that God is the Provider and Producer of all objects and things on which the physical and spiritual life of human beings depends.

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1. Lecture delivered in Sheffield by the Rev. Mr. Shams, Imam of the London Mosque.

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The third attribute of Rahim signifies that He is the giver of the best and highest reward for virtue.

The fourth attribute Malik, *i.e.*, the Master, signifies that He may forgive the sinners and show mercy to them. It means that He is not bound by any law that He must punish the culprit or must forgive him. He may do what He wishes and out of His mercy He gives unending reward for limited actions of virtue.

When a person tries to manifest these four attributes in himself, he will start with the fourth, the lowest stage of which is justice; *i.e.*, to do good to those who do good to you, and to shun aggression, and to confine punishment to the culprit. The highest stage of this attribute is that a man in all circumstances should think for the betterment of his fellow beings as a master or possessor does for the betterment of his possessions. He should not pass judgment against anyone, ignoring the circumstances in which, or the intention with which, the action was done. The Holy Prophet of Islam has said: "The most excellent faith is that you love for men what you love for yourself, and hate for them what you hate for yourself."[2] He also said: "The true believer is he who loves for his neighbour what he loves for himself."[3]

To manifest the third attribute man should reward in greater measure than he receives. For instance an employer pays his employee more than what is due to him.

The manifestation of the second attribute means: To do good to those who have done no good to you. As God out of His Mercy has provided all necessities for human life, likewise should a man be kind to his fellow beings. And without waiting for their request should help all those who are in need of his help, and show mercy to them. Here are some sayings of the Holy Prophet in this respect:

Addressing his wife he said: "O Ayesha: Be

2. *Mishkatul Masabih Kitabul-Iman.*
3. *Muslim Kitab-ul-Iman.*

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affectionate to the poor and let them come to you, for verily Allah will place you near (Him) on the day of Resurrection."[4] He also said: "Allah will not be kind or merciful to one who is not kind to his fellow men.[5] "As for those who are kind, the Merciful God is kind to them. Be kind therefore to those who live upon the earth, then those who are in heaven will show kindness to you."[6]

To manifest the attribute—the Rabbul-'alamin, *i.e.*, the Lord of the worlds, means that as God under this attribute develops and sustains all men—good and bad—and the animals etc., likewise should man be kind, not only to his fellow beings, but to all other animals. He should treat kindly all the creations of God. The Holy Prophet has said: "The creation is the family of Allah, so the dearest of the creation to Allah is he who treats His family best."[7] He also said: "A woman was punished for keeping confined a cat until it died of hunger; for which action she entered into the Fire. She neither gave it food nor drink, nor did she set it free that it might eat of the worms of the earth."[8] "A prostitute, on the other hand, was forgiven, who, when she passed a dog panting and almost exhausted with thirst near a well, took off her slipper and tying her head covering to it, brought water from the well and gave it to the dog."[9]

For showing mercy to that dog she was forgiven her sins. It was asked of the Holy Prophet, "Would we get any reward regarding our treatment of animals or beasts? He answered, 'Regarding everything possessing a fresh liver, there is reward.'[10]

These verses of the opening chapter of the Quran, which I have explained briefly, direct us not only to the possibility of inter-religious fellowship, but to the basis and the grounds as well on which this kind of fellowship can be founded.

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4. *Tirmizi*, vol. 2, p. 144, Delhi.
5. *Tirmizi*, vol. 2, p. 24.
6. *Abu Dau'd*, vol. 2, p. 675, Cawnpore.
7. *Mishkatul Masabih*, Bab-us-Shafqati War-rahmati Alal Khalqe,
8. *Muslim*, vol. 2, p. 366, Bhopal.
9. *Bukhari*, vol. 2, p. 35 and p. 148, Kufruz-Zaghari, Egypt.
10. *Abu Dau'd*, vol. 1, p. 345, Cawnpore.

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It is obvious that an inter-religious fellowship without finding a common ground on which the various religions can unite, is like building a castle in the air. There is not a shadow of doubt that the present existing religions differ from one another, and in some cases the difference is irreconcilable. It will be folly if, concealing the facts, we declare that all the existing religions are the same. Howbeit, I am glad to tell you that Islam emphatically supports the idea of inter-religious fellowship; and to make this idea a reality has guided us in the above mentioned verses to the following:

1. *To Believe in the Oneness of God* to which the first verse refers; that He is the Creator, the Developer and the Sustainer of everything and that all human beings—religious and irreligious—are brethren in humanity. For this reason, the Holy Prophet of Islam has said: "Love for men what you love for yourself and you will then become a Muslim." [11]

And especially to the religious people who possessed divine books an invitation was extended in the Quran for an inter-religious fellowship based on this principle—the unity of God—in these words:—

"Say O followers of the scriptures, come and agree with us on an equitable proposition between you and us, that we shall not worship and serve anyone but Allah, and that we shall not associate aught with Him, and that we shall not take one another for Lords besides Him." [12]

Undoubtedly the Oneness of God is the foundation-stone for the building of inter-religious fellowship. According to the Quran, the Unity of God was the corner-stone of the teachings of all the prophets. Jesus Christ also taught his disciples to call God their Father; [13] and as it was impossible for anyone to be a son of two fathers, he therefore enjoined them that they should not call anyone on earth their father, because they had one Father which is in heaven. [14]

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11. *Tirmizi*, vol. 2, p. 134, Delhi.
12. Quran 3-63.
13. *Matthew*, 6-9.
14. *Matthew*, 23-9.

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To believe that He is the only Creator and Sustainer of all of us is tantamount to believing that all the believers are brethren.

2. **Toleration.**—The second aspect to which this attribute directs us is tolerance, with which we can cement our fellowship. As God sustains believers as well as non-believers, likewise despite our religious differences we should tolerate one another, especially where the question of God's worship is concerned. We should not hinder anyone from worshipping God in his own way in our sacred places dedicated to the name of God and to His worship.

The first person who carried out this golden principle was the Holy Prophet of Islam. We read in *Zadul Ma'ad*, vol. 2, p. 35, that a deputation of Christian bishops and priests from Najran came to Medina to see the Holy Prophet. They appeared before him in the late afternoon while he was in the Mosque. At that time the hour of their worship arrived and they rose to hold their service in the Mosque. The men present wished to prevent them but the Holy Prophet said, "Let them hold their service"; so they turned their faces eastward and performed their prayers in their own way. This most beautiful example of religious toleration, which was shown by the Holy Prophet 1350 years ago, was, I am sorry to say, forgotten by the Muslims themselves. But the God of Peace, who loves peace, raised His Messenger the Promised Messiah with a message of peace. He restored the religion of toleration and liberal-mindedness in its real form.

Accordingly his second successor, the present head of the Ahmadiyya Community, before he laid the foundation-stone of the First London Mosque in Southfields, announced the following charter:—"We shall not prevent anyone from performing services in this Mosque, provided he shall observe the rules which the proprietors of the Mosque lay down for its proper management, and provided he shall not interfere with the worship of those who have built this Mosque to fulfil their religious needs, and I believe that the spirit

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of toleration which has been indicated by means of this Mosque will be very helpful in removing discord and disturbance from the world and in establishing peace and order. The day will soon come when the people will give up war and strife and live together in love. The whole world will realize that since the Creator of all mankind is one, they should live together in mutual love and affection like brothers and sisters and instead of being a hindrance in the way of one another's advancement they should co-operate with one another for the common good of all."

3. **To Believe in All the Prophets.**—The third aspect to establish inter-religious fellowship, to which the second attribute directs us, is to believe in all the prophets and the founders of great religions. This attribute points out that as God out of His mercy and grace provided all the necessities for the physical life of every nation, likewise He, through His apostles, provided means of spiritual uplift and perfection for every nation, at various times.

Islam strongly opposes the belief that prophethood and spiritual blessings were confined to a particular tribe or nation and that all others were deprived of His Mercy, and it emphasizes that the grace of God encompasses the whole world and encircles all people and all ages. The Holy Quran in this respect declares, "There is no people among whom a warner has not been sent."[15] In another place it says, "And certainly We raised in every nation an apostle."[16] A Muslim therefore believes in Abraham, Moses, Jesus, Krishna, Buddha, Zoroaster, Confucius, and all other divine prophets alike. To this the Holy Quran has called the attention of the adherents of all other religions saying :—that if they also believe in God and all His prophets and do not make any distinction between any of them—as you (Muslims) believe—then they are indeed on the right course and if they turn their backs then they are only in great opposition (2-137). That is, they will be then a hindrance in the way of complete

15. Qurán, 35—26.
16. Qurán, 16—37.

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unity and inter-religious fellowship. Thus Islam has laid down a foundation of fellowship and brotherhood between the followers of various religions.

4. **Religious Freedom.**—No one can be a perfect manifestation of this attribute until he conveys the Divine message to his fellow-beings. For this, the Quran directs us to the following:—*First.* Complete freedom should be given for practising and teaching one's own beliefs and accepting those of others. God says in the Holy Quran, "There should not be any kind of compulsion or pressure in regard to religion."[17] *Secondly.* All religious communities and individuals should unite on the point that they will resign themselves to the Will of God and accept whole-heartedly what is proved to be divine, no matter in whichever religion it may be found.

Thirdly. In exchanging their views they should bring forth the excellences of their own teachings. God says, "And do not argue with the followers of the Book except by what is best."[18] Further, He says "Give glad tidings to My servants, those who listen to the word, then follow the best of it. These are they whom Allah has guided and it is they who are men of understanding and wisdom."[19]

Islam has put down these principles with a view to creating a perfect unity and brotherhood among all religious people, and if they listen to one another's views in a harmonious atmosphere of friendship and brotherhood with the intention of accepting the truth I am sure all their differences will vanish in the long run.

5. To manifest the third attribute, it is necessary for us, that when the followers of a religion do good to us, show kindness and extend their hands in friendship, we, in return, should do the same in greater measure. An historical example of this kind of friendship was found between the Muslims and the Abyssinian Christians. When the early Muslims of Mecca took refuge in Abyssinia, the Kuraish sent messengers to the Nagashy

17. Qurán, 2—267.
18. Qurán, 29—47.
19. Qurán, 39—19.

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of Abyssinia demanding that the exiles should be given up for death; but Jafar, one of the refugees, came forward in the presence of the Christian bishops who had been especially convened for the purpose and had brought their Bible with them, said:—"O King! we were in ignorance and barbarism, we prayed to idols, we ate animals that had died of themselves, we committed hateful things, we wounded the love of our own relations and violated the laws of hospitality; the strong consumed the weak till God sent a Messenger among us of whose birth, faithfulness and purity we were aware. He exhorted us to worship God alone and to turn ourselves from stones and other gods which we and our fathers had associated with Him. He commanded us to speak the truth, to be faithful to our trusts, to love our relations and protect our guests; not to consume the property of the orphan or to slander virtuous women. He bade us pray, give alms and keep the fast. We have obeyed Muhammad and believed in his message. Hence our people have maltreated us and have sought to bring us back to idolatry and their other abominations; we have come to thee for help; wilt thou not protect us?" After hearing some verses of the Quran the Nagashy exclaimed,—his tears gushing down over his beard and those of the bishops upon their books, "I will never deliver you up"; and the Kuraish messengers returned to Mecca without success. The Muslims in their turn never forgot that kindness shown to their persecuted brethren-in-faith by the Abyssinian Christians. All hostile countries, Iraq, Syria, Persia, Egypt, etc., were subdued by the Muslims but Abyssinia remained under Christian rule and the Muslims gave friendly and kindly treatment to the Abyssinian Christians.

6. To manifest the fourth attribute we should follow God in His justice. As He never punished anyone for the crime of another, likewise we should not be at enmity with one another for the faults of our forefathers. There are many books written and published by both the Christians and the Muslims in which they accused one another of the persecutions

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and inhuman actions meted out to their co-religionists in the past. This attitude undoubtedly is very harmful to inter-religious fellowship. Therefore God has forbidden us to follow it in these words, "This is a people that has passed away, for them what they earned, and for you shall be what you earn and you shall not be questioned as to what they did."[20] It means that the people who lived in the past were responsible for their own actions. It is not advisable, therefore, to accuse those living in the present of the mistakes of their co-religionists who lived in the past and thus antagonise the followers of two religions.

7. *To respect the views of others.*—For the preservation of inter-religious fellowship, Islam enjoins men to respect the views of the followers of other religions and to honour their spiritual leaders and religious guides, and not to use abusive language about them. The Quran says, "Do not abuse those whom they call upon besides Allah—although it may be wrong from your point of view, even not the idols of the idolaters though you consider them of no worth at all. If you do, then exceeding the limits they would abuse Allah out of ignorance."[21] That is, your abuse will injure their feelings and they in return will abuse your God, your Prophet, and condemn your principles. Moreover you will be guilty of sowing the seed of enmity and hatred between different communities.

If inter-religious fellowship is based on these points and observed properly by both Muslims and Christians the fellowship, I believe, will be durable. In the 7th century when nobody besides Christians recognised the truth of Jesus Christ but abused him, the Holy Prophet of Islam by divine revelation proclaimed that Jesus, Son of Mary, was a true prophet. God taught him wisdom and showed many signs through him. His mother Mary was a righteous woman and an example for women-folk in purity and God-fearing. The natural result of this teaching was that to-day between three and four hundred millions of Muslims

20. Quran, 2—142.
21. Quran, 16—110.

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believe in Jesus and respect him like other true prophets of God.

In regard to the Christians the Quran says, "And you will certainly find the nearest in friendship to those who believe, those who say we are Christians. This is because there are priests and monks among them and because they do not behave proudly." (5-82).

This great Prophet who restored the honour of all divine prophets was, I am sorry to say, grossly insulted and abused by other communities. In the last century in the hymns for religious services he was called a thief, devil and impostor.[22] Only three years ago the Muslims in London and India protested against a modern writer who without giving any proof used the following words about the Holy Prophet of Islam:—"He seems to have been a man compounded of very considerable vanity, greed, cunning and self-deception."[23]

Afterwards I read *The Life of Mahomet* by Emile Dermangham in which I found a passage as if it were written in answer to the modern writer. He says:—

"Mahomet was neither vain, covetous, nor corrupted by ambition and fanaticism. He was mostly gentle, sensitive and humane. He was affable with everyone and very simple in his habits. He used to sweep his bed-chamber, mend his clothes and his sandals, milk the ewes—get up to let in a cat, look after a sick cockerel—avoid as much as possible anything that gave him the air of being a King."[24] This description of the Holy Prophet's conduct by a Christian clearly shows the baselessness of the attack of the former.

One of the causes of dissension between Hindus and Muslims in India is the same. Hindus use abusive language and dishonour the Holy Prophet whereas the

22. *Mohammed and Mohammadanism*, p. 70, London 1889.
23. *A Short History of The World*, p. 165.
24. *The Life of Mahomet*, p. 165, London 1930.

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Muslims honour the Hindu prophets. The promised reformer of this age the holy founder of the Ahmadiyya Movement extended an invitation to Hindus to restore peace and unity. In his book *The Message of Peace* which he wrote in the last three days of his life and which was read in University Hall, Lahore, after he had passed away, he expressed the true feeling of the Muslims towards those who attack their Prophet in these words :—

"How is it possible for us to make peace with those who unjustly and without fear of God revile our Holy Prophet (may peace and blessing of God be upon him) and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and wolves of the forest but it is impossible to be at one with those who make vile attacks against our Holy Prophet, whom we hold dearer than our fathers, mothers and our own selves. May we die Muslims! We will not do a thing which may result in the loss of faith.

In conclusion I repeat that Islam does support the idea of inter-religious fellowship, and as I have quoted above from the Quran, the Christians are considered the friends of Muslims.

I think the World Congress of Faiths will render a great service to this friendship if it requests all the Christian denominations, speakers and writers, by a resolution, that they should mention the Holy Prophet of Islam as a prophet, as the Muslims do in the case of Jesus Christ and that as a general rule they would honour and respect all the divine spiritual leaders of all communities.

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LOVE OF GOD

[*Khutbah* by Hazrat Ameerul Momeneen, translated from the *Alfazl* September 30, 1920.—*Ed.*]

A very large number of people in this world claim with great force and emphasis that they believe in a Supreme Being who is the Creator and Master of this Universe, who maintains it, develops it, and guards it from harm; while there are others who go a step further and claim to love this Supreme Being. But there are very few whose actions and behaviour bear them out in these claims.

The love of God is not a thing that can be stowed away out of sight: it is a feeling which cannot be kept secret. You cannot bury it underground as you bury your gold; you cannot keep it out of sight in safe deposits, for it is a fire that BURNS; and wherever there is a fire, there smoke is sure to be seen rising into the air. It is not possible to set fire to a building or a barn-house and keep the flames hidden from view. Even a small fire in a cooking stove refuses to be muffled and kept from the eyes of men; even the flickering flame of a small oil lamp burning a thin wick cannot be so treated, for it lights up the surrounding darkness and the thin line of smoke which rises from it goes curling upward to the sky.

Similarly it is impossible for man to hide the love of God in his heart—if it is there. It is impossible to suppress it, or keep it under control, or keep it hidden in one's breast as a secret personal experience.

To be able to suppress or control even ordinary feelings one must have very strong will power and very high resolve. It is not a thing that everyone can do. It is a common everyday experience that often a single harsh word makes the blood boil in our veins; even a small personal attack is enough to send many of us into a blazing passion of rage and fury; while in

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moments of ordinary tenderness and love, too, people lose control over themselves. Then how can it be possible that one should be in love with a Being who is the Fountain-head of all beauty and all excellence, and still be able to keep the fire of that love under perfect control so that no one should know of its presence in his heart? When a man's love for his country cannot be hidden, when a man's love for a woman cannot be hidden, when a mother's love for her child cannot be hidden, when the stress of feelings in these lesser loves cannot but deeply influence our behaviour—even transfuse our whole being—then how can the love of God be controlled—and kept hidden?

For anyone to claim to love God and yet fail to show the traces of that love in his thoughts and actions is no more than a vain boast or the meaningless talk of a man who is not in his right senses. If anyone makes such a claim, he is either mad or he thinks that all others are fools who would believe him without question; or he has fallen a prey to self-delusion. For the falsity of this claim is even more manifest than the existence of the sun when with our own eyes we see it riding high in the firmament.

Nevertheless, there are men who do not hesitate to make this claim; and the remarkable thing about it is the vast number of these people which runs into billions. This can only mean that either reason and commonsense have become so rare on this earth that any kind of folly is possible now from its people, or that evil and arrogance and self-applause have become so rampant that everyone regards himself capable of imposing upon everyone else, too clever to be found out, no matter what he said or did. Apart from this conclusion, one cannot think of anything else that would explain the present state of affairs, for every day in our life, morning and evening, we come across thousands of brazen-faced people in all the walks of life who do not scruple to make this entirely false claim.

You should well bear in mind that love is not an

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emotion that one can hide. People are sometimes heard to say that they have love in their hearts but that they do not like to make a display of it. That is no more than a lie on their part. In the days of the Promised Messiah there were some people who were usually absent from his company, and yet they claimed love for the Promised Messiah of which they said they did not want to make any display. But we must remember that these were the people who stumbled ultimately and strayed away from the right path.

Love is the most powerful of human emotions : it is a force which dominates all other powers. It is the weapon with which the Prophets of God work such miraculous changes in the world. It is the weapon which defeats and routs and utterly scatters such powerful enemies of man as his base desires—jealousy, envy, malice, and all the carnal appetites. It is, indeed, an emotion of which even the Almighty God says that it colours and dominates all His attributes :

" My mercy encompasseth everything."

That is the reason why according to the teachings of Islam the punishment of Hell is not everlasting.

Love, in short, is the most powerful emotion and the most powerful motive force in this world. Even among the qualities of the Divine Being related to the affairs of His creation, this is the quality which dominates everything else. In the human world too this emotion is equally supreme. Inordinately proud, arrogant and overbearing people become remarkably meek and humble in love. Even those who would not bow to anyone in simple social courtesy are found to rejoice in slavery when they are in love.

Take the case of Hazrat 'Amr-ibnal-'Ās. He says that at one time the Holy Prophet had no greater enemy than he ; that his hate was no deep and so overmastering that he could not bear to look at him ; that the bitterness in his heart was always at white heat. But then there came a time when the love which Muhammad had in his heart for all men

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overcame 'Amr-ibn-al-'Ās too——the love of which God says in the Holy Quran :

> "Would thou kill thyself with grief beca use they do not yield belief ?"

After this, the same 'Amr who formerly could not bear to look at the Holy Prophet for the deep hatred he bore him, now could not look at him for the great overpowering reverence and love which had sprung up in his heart. "If to-day someone were to ask me what the Holy Prophet looked like, I should not be able to answer this question," said 'Amr-ibn-al-'Ās one day.

This is the kind of change that comes over a man when he is in the grip of love. Evidently, therefore, a force capable of working so deep and through and far-reaching changes in the heart of man and the universe around him cannot very well be kept hidden in one's heart.

Whoever fancies that he has the love of God in his heart but his life fails to show the symptoms inseparable from this love, he should realise that he is labouring under a self-delusion. And if you come across a man who claims to love God but find no trace in him of the signs which indicate the presence of this love, you need have no hesitation in concluding that the man is either attempting a deliberate fraud or has fallen a victim to some delusion. With this principle in view members of the Ahmadiyya Community should search their own minds to determine whether the love of God which they claim to entertain is a love that shows itself through each movement, each thought and action of their being, or whether it is a sentiment so weak and feeble that it has no influence upon the course of their lives.

One should at last pause to consider what is the attitude of God towards him. Perhaps every one is not in a position to gauge the depth and true force of one's own emotions, but God Almighty, to whom nothing is

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invisible, who knows the innermost secrets of our hearts——what does He think of this love? If God deals with him in the way He always deals with His beloved people, his claim is well founded; but if that is not so, one should take heed and watch his steps most carefully.

I once saw a vision which explained to me the effect of love. I saw a most beautiful raised platform, with a child standing on it, his arms opened out toward the sky in great expectation and love. Then I saw the heavens torn apart and a human form, with wings, soared down towards the child. I found that this was a female form and felt that she was Hazrat Maryam. She spread her wings over the child and took him into her protecting embrace, as a mother does with her offspring. At that moment I found myself saying: LOVE CREATES LOVE.

In short it is impossible that a man should have the love of God in his breast and yet God should remain unaware of that love, or fail to show in a tangible form that He was aware of it. We find that even among men it is not easy to find a person who does not respond to love. Then how can we suppose that God would fail to appreciate our offering if we surrender our hearts to Him in true homage and love? We should carefully search our hearts and the course of our lives. **If the attitude of God towards us is one of unconcern or displeasure we should realise that our claim to love Him has no basis in truth and therefore no value in His eyes; and in that case all other endeavour in life for us is futile and we should take steps to retrieve ourselves from ruin.**

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AN OPEN LETTER TO MAHATMA GANDHI

Dear Mahatmaji :

No justification is required for the struggle to attain emancipation from political subjection. That we feel the necessity to justify it is in itself the symptom of a great weakness. But at the same time the soldiers of freedom should satisfy themselves that their hands are clean and their cause is just. This is necessary for the success of the struggle not only from a moral point of view but also in a practical sense, as final success must always depend on the elimination of the causes which brought about the nation's downfall and subjection. It is in this spirit that I write the following lines for your earnest consideration.

In a recent issue of *The Harijan* you wrote that in a free India untouchability would be an offence. This was evidently meant as an encouraging assurance to the Harijans. The Muslims have lived in India for over a thousand years. They have reason to be proud of their own culture and achievements of the past no less than the Hindus. But their social position so far as Hindu society is concerned is no better than that of the Harijans. They are untouchables in every sense. How can you ever expect a self-respecting Muslim to submit to the rule of a Hindu majority so long as he has no hope of ever being able to live as a brother citizen and good neighbour of the Hindus ? The Muslims' vivisection from the Hindu starts from birth and is preserved till death in all spheres of life. This is true of the Christians and other non-Hindus. To all of them the Hindu is a complete foreigner, and Hindu rule would be a foreign rule in the deep sentiments of their hearts. You may say that in free India the government would be a joint rule of the Hindus and Muslims. But how can it be more inspiring than a joint rule of India by the Indians and the British Imperialists ? How can the

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weaker party ever feel pride or self-respect when they are eternally condemned to live in segregation from the stronger ?

Among the Hindus themselves there has been some awakening in some parts of the country and in such places their opposition to Hindu domination of any kind is becoming as strong as that of the Muslims. In addition to the Harijans there are thousands of other Hindus whose sympathies are with the Muslims because they feel that in Hindu society they cannot preserve their self-respect or realise that social justice and unity which all the free peoples of the world have attained. The Hindu State, the Hindu religion and the Hindu social organisation are even to-day based on and regulated by notions of caste, and everywhere all Hindus except the Brahmans have to carry the badge of unalterable inferiority. Most of the high-caste Hindus have become so completely inured to this moral slavery that they cannot feel the cruel injustice and the permanent insult of the caste-scheme. Such men who are inherently incompetent to feel the glow of true freedom, self-respect and unity are at the top of most Hindu institutions and movements even to-day. If you care to read the Hindu Temple Reform Bill now pending before the Punjab Legislative Assembly, which is known to be backed by the Congress members, you can easily gauge the horrible caste-mentality of the Hindu leaders even in this part of India which is the home of two of the most progressive movements—the Sikhs and the Arya Samajists. You have created a world of your own thoughts, ideals and activities and have been living in it so long that you are likely to forget the deadening grip of caste on the Hindus and all that is theirs.

The inherited institutions of caste, such as the Hindu states, the Hindu temples and Mutts, the sacred books and the Hindu scheme of social life, with modern additions, such as caste-based laws, the Hindu Maha Sabha, the Sanatana Dharma Sabha, the Hindu University and others stand entrenched throughout the country. Even some of your own lieutenants and

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immediate camp-followers are known to be protagonists of caste just as you yourself were until a few years ago. Do you think that God will allow such a society to get freedom to rule itself and others? **If I were a Muslim I would oppose Hindu rule more fanatically than Mr. Jinnah, and even as an ardent Hindu I honesty feel that unless the castes are abolished I should prefer to live in a Pakistan to living in a Hindustan.** The Muslims want Pakistan not because they are enamoured of the new idea but because they hate Hindustan. The Harijans welcome Mr. Jinnah's move not because they would become Muslims but because they hate Hindustan. The people of the South have raised the cry of Dravidastan not because they have any love for British imperialism but because they hate Hindustan.

You want that India should be freed from foreign imperialism. I wish to suggest to you that the Indians are subject to a domestic imperialism which is certainly more satanic than any foreign rule. It was Hindu imperialism that made India unfit for freedom, and it is the same old satanic scheme of prepetual suppression of the manliness in one's own countrymen which is at the core of India's unworthiness to-day. Even if the British leave the country India would not be able to preserve her national solidarity if her way of life is not revolutionised.

If India should be politically free as the free nations of the modern world, the Indian peoples,—the Hindus, the Muslims, the Christians, and others—should be as free citizens and men as the peoples of those countries. The castes are fundamentally opposed to this freedom of the individual and brotherhood of citizens. Those who fight for Indian freedom have a duty at least to proclaim to the non-Hindus and the self-respecting Hindus that in free India the people of all classes and creeds will be as free to live, work, associate and love one another as the people of England or America or China or even Japan and Germany. This would be possible only if the castes are abolished.

I beg to submit that I have made a fairly long study of this problem during a period of about twenty years of dedicated service and study, and my recent

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book *The Menace of Hindu Imperialism* is an attempt to expose the fundamental impracticability of the caste-scheme with democracy, freedom and national life, and the peril that threatens India of a revival of reactionary forces. I have come to the conclusion that if the State refuses to recognise caste in any form for any purpose whatsoever, the problem will be automatically solved. Not only India should be declared free but Indians, especially the Hindus should be declared free-born men without the stigma of caste.

I request you to make it known that in free India the State will not recognise any classification based on birth such as the castes, *and that not only untouchability but the public profession of caste will be an offence*, and that only such Indians as believe wholeheartedly in a brotherhood of citizens are worthy to be fighters for India's freedom.

Sd. (Swami) DHARMA THEERTHA,
President,
Hindu Missionary Society,
Lahore.

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GLEANINGS AND GLIMPSES[1]

(1) The Church : Changes Imperative

By Bryan S. W. Green

I do not think there is the least likelihood of youth being attracted to the Churches when the war is over. There are no signs at the moment of any marked acceptance of the Christian faith by the thousands of young men and women who meet it in one way or another in H. M. Forces. Christianity, as a personal faith, and as a moral force in life, is largely ignored while the Church is heartily despised, if given even that much thought.

After the war it is difficult to see why any change of attitude should be expected. Organized religion makes no appeal to the masses now, and, in the social, political and industrial reconstruction after the war it may well be utterly ignored.

The only saving factor would be radical change within the life of the Church itself—a change far deeper than any mere alteration of method or meeting place: It is to be doubted whether the much advertised film services, discussion groups, or mass meetings in theatres are worth all the money and trouble involved. The great percentage of the audience (ninety per cent or more) are already attached to the Churches and are probably of the middle class. The mass of working-class young people and of our secondary schools intelligentsia group will not go near them, for they are tainted with Church religion.

I am far from denying that new methods of Christian propaganda are needed, that we must have our platforms outside the Church buildings, that the clergy must cease to be so professional and must go out more in human contacts, and that lay Christians must take a far larger share in the Christian enterprise of witnessing to the Saviour's offer to men and his demand on their lives. But the change in the Church must be more radical still, and it concerns her spiritual life. She is despised and ignored because she is so utterly different from Christ her Master.

It is the very fact that the Church is worldly that keeps the world away from her. By " worldly " I do not mean to refer to pettifogging irrelevancies like cards and dancing or mining royalties and State appointed Bishops. These may be blemishes but they are not the rea worldliness of the Church. It is that her eyes are off her Lord. She no longer represents his self-sacrificing love grappling with the sin and suffering of the

1. These thoughtful articles indicate how precarious is the hold of Church Christianity even upon those who are called Christians.—Ed

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world. She no longer is a centre of spiritual resistance to lust for power and domination. She no longer reveals Christ's hatred of evil by denouncing the exploitation of men's personalities by big business, by a privileged class, by the State. She purchases her freedom from persecution and hostility at the price of her soul.

Instead of being a community living within the world, but marked by a fellowship, real in its unity in Christ, yet varied in its liberty of thought and expression—instead of being this sort of community, she reveals an inner dissension and uncharitableness, a contentiousness within herself, a tussle for prestige among her constituent parts that invalidates her witness to those outside. A classic instance of this is her failure to advance the cause of Christian education because she cannot agree within herself as to what is the Christianity to be taught.

The only hope lies in a spiritual revival within the Church. There must be a resolute putting away of her corporate sins as well as of the personal. Once again she must begin to exhibit a community life that offers a challenge to a disillusioned, secular world. From her midst will come again the Prophets to declare God's judgment on the sins of society and of nations. Then she will begin to gain the ear of the peoples and the opportunity will be hers to preach the Gospel which is "God in Christ challenging men to decision."

(2) A Supreme Attraction

By E. G. Miles

The prospect of youth being attracted to the Church when the war is over are not very bright. There is bound to be a short period of keen Church attendance, which will not deceive any experienced church leader. Of those who return in the first wave of enthusiasm some would remain. Others will drift off very quickly. They may try a few other forms of service, differing from their own, and then they will give it up altogether.

The church service at home remains an unattractive form of worship. It is monotonous. "We always know what is coming next." It leaves no deep stir in the heart. It makes no demand that we can supply. This is the most common criticism.

So many have become film-minded. The film has proved the most effective form of propaganda. It is the most potent item in education. It is the only occupation for the leisure of eight million people every week. The film used in places of worship has been usually a success in districts where there are no surplus amenities. I tried it during the

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black-out of 1940-41 in a church situated in a comfortable outer suburb. The place was filled on each occasion. No other form of service ever drew so many people through thick darkness and real danger, and they were not particularly attractive films.

Buildings do attract. Those fortunate ministers and clergy who have modern, well-lit and well-ventilated buildings, offer an attraction to people who like bright and new things, but there is no guarantee that those attracted once will continue in the loyalty.

When the war is over, we might do a great deal by asking the youth groups to build their own churches. The scheme was tried in Holland after the last war. The youth of to-day will venture anything if they are given a free hand. This is a great challenge to youth. Some might be drawn by the thrill of discussing the sermon—a very good thing for the preacher. But the thrill will wear off very quickly, and other more exciting occupation will be demanded.

There is only one way in which they will be attracted: the inner conviction of the power and presence of Jesus Christ. No film, no discussion, no music, no lovely modern buildings can take the place of a real conviction.

This demands personal work: it must be done by persons. Everyone attracted must learn to attract. Christianity has always attracted, by its attracting people. It will be so when the war is over. We should be developing and training people in the art of attracting. If the youth of the future is drawn to Jesus Christ, they will soon realize that there is only one institution in all the world where they can keep in touch with the greatest of Leaders—that is the Church.

(3) Facing the Challenge

By Hugh A. Evan Hopkins

It seems to me as impossible to foretell the situation with regard to youth and the Churches after the war, as it is for politicians to forecast the likely peace settlement. For one thing, the matter will be vitally affected by the course of the war. In the event of an early and comparatively easy victory, which few of us expect, there will probably be a quick and sudden reaction of worldliness, which may not sweep away those already in touch with Christian bodies, but which will probably forestall any kind of national revival.

In the event of a long-drawn-out war, entailing much loss of young life, I cannot see much likelihood (and I say it, risking the imputation of being a pessimist) of a return to the Christian

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faith on the part of the servivors. For one thing, many will have lost their lives; for another, many more who had little faith to begin with, will probably have lost their trust in a beneficent Providence by what they have been through and seen; for another, it is notorious that war conditions (and one sees them appallingly in parochial life, where military are billeted today) bring a steep decline in the morals of the younger generation, and a laxness in sex relations which is bound to bring trouble in its train. Hasty marriages, sinful alliances, drink and fornication, are already at work, marring much of England's future generation. All so affected will be lost to the Christian Church unless this land is swept, not by a spate of new methods, but by a mighty revival of repentance.

In the incredible event of our defeat in the present war, young men and women would be driven, through the fires of persecution, to face up to the challenge of Christ. The Church would be purified, its compromise crucified, and its nominal membership transformed into those who, though smaller in number, yet are prepared to suffer anything for the sake of Christ. Such an experience would lead, I believe, to a real revivifying of the faith in this so-called Christian land. But we trust that God has other plans. Would that we could learn the spiritual lessons which He is trying to teach us! Particularly, that *now* is the day of opportunity, and if the youth of our land are not won to Christ now, the odds are against, heavily against, their being won when the war is over.

Let us, then, hear the Apostle Paul speak from behind the bars of a dictator's concentration camp, words which should be echoed throughout our land, where all who have a care for the spiritual condition of our people may hear them: "Awake thou that sleepest...walk carefully...redeeming the time (buying up the opportunity), for the days are evil."

(4) Something More Exciting than War

By A. Lindsay Glegg

The following quotation is taken from one of our evening papers:

"If youth is not to be explosive and disruptive, we must make peace as exciting and stimulating as war."

This is very true, and needs to be noted by our religious leaders, for post-war youth is not going to settle down to the old, rather long, and dreary Church that is doing very little. For youth has two main characteristics: energy and reality—and as both these qualities find their highest expression in Christian life and service, there should be no difficulty in captivating youth.

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After the last war, the Christian Church lost a great opportunity. There was no attempt to adapt itself to the new circumstances, and the boys who came back just had to fit into the old pre-war groove, or be left high and dry. This time we must have a plan ready.

In the first place, good leadership is essential. Youth loves to be led : the Army has taught him the fascination and value of taking orders from a higher command, and he is ready to stand in under a good leader.

Secondly, there must be reality. The cause must be clearly defined and vital : a diluted Gospel will not do. A nebulous idealism will not satisfy. In this connection, nothing can be better than " Mildmay's three loyalties."

In the third place, youth must find an outlet for his energy. The zeal and even the impatience of youth may be a great asset. Give him something to do, and show him the value of doing it.

In the fourth place, youth loves to be in a big thing. He puts up with the Army because there are so many others in it. He does not want to ally himself to a weak and struggling cause. Therefore evangelical Christianity must do a big thing to demonstrate to youth that a mighty company stand with him in the greatest cause on earth.

The Church must learn the art of sanctified showmanship. Instead of small Church or even denominational rallies, let there be a great Youth Convention, finishing up on a bank holiday, with special trains and excursions, bringing together as a final climax, say twenty or thirty thousand young people.

Walter Main's chorus " On the Victory Side " is popular, because the repeating phrase appeals to youth. " If this is a big thing I am in it, but I hate to look silly standing in the ranks of a weak and weary crusade." In varying terms, this is the language of the lads and lassies who will be coming back to us, and we must have a plan and programme ready that will convince them that peace is an exciting and stimulating as war.

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